1: Warner E-5 (1926-1929) 1937
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fiber string to keep the impact with the target from spreading the prongs and splitting the shaft. This spear is used only for fishing. When the natives are able to procure them, they sharpen small iron rods and substitute them for the wooden prongs.

C. *Sting-ray Spears.*—The barbed prongs found on the tail of the sting-ray are kept by the native hunter. After he has gathered anywhere from twelve to thirty, he attaches them to the end of a seven-foot shaft. The hafting is done with resin and a wrapping of fiber string. Beeswax is never used. The prongs are so arranged that they present a semicircular set of points to the enemy when thrown. This spear is used only for fighting.

All fighting and hunting spears are used without alteration in the various ceremonies. A challenge spear, however, is especially made for one particular purpose and functions in no other way. The native takes the usual small-size cane-shaft spear (Variety 2b), paints it with alternating bands of light and dark paint, and wraps it with feathered fiber string. Two tassels are hung on the handle end. Two of these spears are sent the enemy as a challenge to an open fight.[3]

A toy spear is used by the small boys and thrown without the use of a spear-thrower. It has, therefore, no hole for articulation at its handle end. Instead of a point, it has a wad of paper bark tied with fiber string at its distal end to prevent injury to an opponent. Sometimes feathers are added as ornaments. This spear is sometimes only a straight stick without the paper-bark covering.

*Clubs*

The Murngin do not possess the smaller clubs found farther south in Australia, nor do they have any type of throwing club. All clubs found here in the north are of the large type, are used for striking a blow, and do not leave the hand when in use.

The two main types of clubs are: (1) the flat-bladed type, and (2) the bird-headed or jabiru-headed type. The first has two subtypes. The jabiru form has been given this name because it both looks like and is painted to represent a jabiru's head. Its shaft, a cylinder two inches in diameter, is about four and one-half feet long. It weighs about four pounds. The head of the club is about one inch long and joins the shaft at almost right angles. The trunk and root of the mangrove tree are used as raw material. The root is used for the head, and the trunk becomes the shaft. The shaft is painted red and white. A small hole is cut in the head and the edge painted to represent a bird's eye. The "beak" of the bird club head is sharpened and used as a hook or pick. The fighter gets the head of the club behind his antagonist, pulls it quickly forward, and hits him on the back of the neck;

[3] See the chapter on Murngin Warfare for a further description of the way this spear is used.

8:Berndt E-5 (1946-1950) 1954
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But it is in the realm of the great song cycles and the stories which survive that a colourful picture of Malayan and Macassan life on these shores is unfolded.

At various sites on the north-east and south-east coast of Arnhem Land, at Arnhem Bay, Melville Bay, Port Bradshaw, Trial Bay, Caledon Bay and Groote Eylandt, these Indonesians of different types (not all true Macassan or Malay traders) founded their settlements. They built their houses on stilts, roofed them with woven leaves and fibre of coconut palm and even furnished them in an elementary way. They kept fowls,[2] fastened by one leg to the posts of the huts. Nearby they erected large boilers, and racks for drying the trepang, and out in the bays their ships were lying at anchor or being repaired. Each main settlement was a hive of industry, with Macassans and Australian Aborigines employed as labourers for specified payments. There were bartering depôts. Local natives brought in pearls, tortoise-shell and other natural products that the Indonesians wanted, and were given in exchange East Indies currency, introduced foods such as rice and sweetmeats, or cloth, knives and tobacco. This trade was well established and its influences are still apparent today.[3]

The visitors not only brought goods from their own country. While they were settled on the mainland they manufactured pottery, knives, cloth and sails, and they kept written accounts of their transactions with the Aborigines and with their own employees. The effects of their sojourn are seen in some forms of the local material culture. They introduced the dug-out canoe, which has almost replaced the indigenous bark variety, and it was from them that the natives learned to use steel in making knives, spear blades and tomahawks.

But it seems to have been in their diversions and entertainments, or in their ceremonies, that the Indonesians exerted their greatest influence on Aboriginal life. Watching them, the Aborigines learnt to play cards,[4] and began to adapt their song rhythms to alien tunes and the sounds of foreign musical instruments. Their mortuary ceremonies came to be associated with the departure of the praus, and with Macassan burial rites.[5] The important secular ceremony of the carved *wuramu* figure, the